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that the test of the value of a religion, as distinct from the truth of a theology, is its effect on its adherents rather than the judgment of its opponents.

KIRSOPP LAKE.

HARVARD UNIVERSITY.

THE MAN OF NAZARETH. FREDERICK LINCOLN ANDERSON. Macmillan & Co. 1914. Pp. xiv, 226. \$1.00.

Professor Anderson of the Baptist Theological Seminary at Newton, Mass., has given for general readers a reverent, sympathetic, fresh, and incisive "treatment of the most important problems about Jesus and his career," based on sound learning and good acquaintance with current discussion. After a lucid description of "the situation in which Jesus found himself," he discusses Jesus' belief in his own messiahship, and his positive teaching about the Law and God and duty and the future. The chapter on "The Character of Jesus" is impressive and moving. The point of view is that of a thoroughly conservative "liberalism"; accepting the accounts of the Gospels, believing that Jesus, a consistent human character, is Christ and Lord, not wholly satisfied with the statements and definitions of the Church about the secret of his personality, confessing its faith thus: "This Jesus, so strangely and uniquely full of God, is Lord in a sphere beyond the reach of our highest thought. He therefore demands and deserves the wonder, reverence, love, and supreme devotion of every human being."

JAMES HARDY ROPES.

HARVARD UNIVERSITY.

ST. PAUL AND JUSTIFICATION. Being an Exposition of the Teaching in the Epistles to Rome and Galatia. FREDERICK BROOKE WESTCOTT, Trinity College, Cambridge. Macmillan & Co. 1913. Pp. viii, 397. \$1.75.

"The purpose of this short Essay," so the author begins, "is to expound certain passages in the writings of St. Paul dealing with a religious question which occupied him largely during one period of his career." The question, it is presently said, was this: "How shall I become right with God — right once for all?" The passages expounded include nearly all of the Epistle to the Galatians, and all of the doctrinal part of that to the Romans (Chapters 1-11). As chapters nine, ten, and eleven of the latter Epistle form a separate section dealing with a distinct subject, our author has evidently carried his task beyond the limits which he prescribed for himself.